



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| 1. <i>Qad (verily and affirmatively)</i> prospered the believers. | قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ |
| 2. Who ^r they (are) in their Prayer ^w <i>khashe'oon</i> ³⁵⁴⁶ (they who: totally subdued their body, sight and sound/solemnly bow in the Prayer). | الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ |
| 3. And who ^r they (are) a'n (regarding) the frivolity (are) shunners. | وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ |
| 4. And who ^r they for the <i>Zakatey</i> ^{w3547} (prescribed percentage of personal possessions) ^w (are) doers. | وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ |
| 5. And who ^r they for their <i>foro'je</i> (orifices/private-parts) (are) keepers-up ³⁵⁴⁸ . | وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ |
| 6. Except on their spouses ³⁵⁴⁹ (husbands/wives) or what possessed their <i>ayma'ne</i> (right-hands), then verily they (are) other than <i>malooomeena</i> ³⁵⁵⁰ (they who are blameful). | إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ |
| 7. So whoever <i>ebtagha</i> ³⁵⁵¹ ([he] earnestly-quested) beyond <i>tha'leka</i> (he-that-afar-it/that) then those they (are) the aggressors. | فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ |
| 8. And who ^r they (are) for their <i>amanat'e</i> ^w (pledges/duties-/responsibilities) ^w and covenant (are) shepherds they ^z . | وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ |
| 9. And who ^r they over their Prayers ^w (are) they ^z keep-up ³⁵⁵² . | وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ |
| 10. Those, they (are) the inheritors. | أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ |
| 11. Who ^r inherit they ^z the <i>Ferdawsa</i> ^w (highest part of Paradise) ^w they (are) in it ^w immortals. | الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ |
| 12. And <i>laqad</i> (verily, already and affirmatively) We created the mankind from an essence ^w of mud. | وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ |
| 13. Afterwards We made him <i>nuttufatan</i> ³⁵⁵³ (sperm-drop) ^w | ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ |

³⁵⁴⁶ The word “خاشعون” = *khashe'oon*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعون” = *khashe'oon* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوع” denotes *submission* or *subduing* of sight and sound as well! So “الخاشعون” are those who had totally *subdued their body, sight and sound*! Also some time “الخاشعون” = they who bow in the Prayer! See البصائر and اللسان!

³⁵⁴⁷ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

³⁵⁴⁸ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

³⁵⁴⁹ The words “زوج” or its plural “أزواج” = “husband” or “wife” and “husbands” and “wives” respectively!

³⁵⁵⁰ The word “malooomeen” = “ملومين” is a masculine plural objective noun!

³⁵⁵¹ The word “ابتغى” = “طلب حثيثاً” meaning: *earnestly quested*!

³⁵⁵² See footnote 3618 above only for يحافظون!

in *qararen* (sink-abode) *makeenen*³⁵⁵⁴ (firmly stable).

14. Afterwards We created the *nuttufata*³⁵⁵⁵ (sperm-drop)^w *alaga'tan*³⁵⁵⁶ (adherent-suspender/ blood-clot)^w; then We created the *alagata* (= *alaga'tan*) *mudhghatan* (flesh-morsel)^w; then We created the *mudhghata* (blood-clot)^w bones; then We clothed the bones a fleshen; afterwards We established/ fashioned him another creation; so *tabaraka*³⁵⁵⁷ (Allah is exclusively, firmly, iteratively and immensely elevated) Allah, *ahsano* (excellenter) (of) the creators.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا
الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ
عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا
ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ
اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

15. Afterwards verily you^b after *tha'leka* (he-that-afar-it/ that) surely you^z (are) *mayye'toona* (eventually dying).

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

16. Afterwards verily you^b The *Qeyamater's*^w (Judgment's) Day^x (are to be) resurrected³⁵⁵⁸.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾

17. And *laqad* (verily, already and affirmatively) We created above you^z *seventara'eqaa*³⁵⁵⁹ (stretches^w/ heavens^w) and We were not, *a'n* (regarding) the creation, neglectors.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقٍ
وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

18. And We descended from the sky^w water^x by *qa'da'ren* (measure); then We settled it^x in the Earth^w; and verily We (are) on an undoing [by] it^{x3560} surely (are) *Qadiroona*³⁵⁶¹ (We-Who are capable of: giving/ doing/- enforcing/ influencing).

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَسْكَنْنَاهُ فِي الْأَرْضِ وَإِنَّا عَلَى
ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾

19. Then We established for you^b by it^x gardens^w of date-palms^w and grapes³⁵⁶² for you^b in it^w many^w fruits^w and from it^w you^z eat.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ
خَيْلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَاوَكُهُ
كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

20. And a tree^w springs out from *Ttoo're* (Mount) Sinai, sprouts^w by the oil and a *sebghen*³⁵⁶³ (the appetizing agent which make food more palatable) for the eaters.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ
بِالدَّهْنِ وَصَبْغٍ لِلْأَكْلِينَ ﴿٢٠﴾

21. And verily for you^b in the *an'aame*^w (cattle/ camel/-

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّظْهِرُكُمْ

³⁵⁵³ The word "نطفة" in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen! Clearly, and Allah knows best, here "نطفة" is the male semen!

³⁵⁵⁴ The word "مكين،" = "على وزن فاعل"، hence affirming the intensity of its status or activity, so for lack of a corresponding word "firmly" is used to accentuate the stability of this abode or lodging, i.e. the womb!

³⁵⁵⁵ See footnote 3582 above regarding sperm-drop!

³⁵⁵⁶ The word "علقة" = "adherent-suspender," = that which adheres as suspender or "clot" in both Arabic and English "علقة" or "adherent-suspender/ clot" could be of any thing! But in this case of "bloody nature" perhaps it is "the mass of the zygote" (the union of the sperm and an ovum before its cleavage)!

³⁵⁵⁷ See the Lexicon attached to this Translation for this important word "تبارك" In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated)!

³⁵⁵⁸ The word "بعث" in "تبعثون" carries several meanings, among them: sent, arouse, resurrected, and prompted!

³⁵⁵⁹ The word "طرائق" in the text has several meanings: (1) ways, (2), stretches (Heavens) (3) conditions, (4) conducts, (5) denomination of faith! But, Qur'anic commentators say, in this context, stretches "Heavens" is most likely! See القرطبي!

³⁵⁶⁰ Here the word "by" means of! See امغني اللبيب، لابن هشام

³⁵⁶¹ The word "قادرين" is masculine, plural, subjective noun, meaning: (1) Causers of Fate, (2) We-Who are capable of: giving, doing, enforcing, or influencing!

³⁵⁶² Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم"، never ever the mention of the "grapevine per se" is stated; but the reference is made only to the fruit itself, i.e. the grapes! In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "شجرة العنب" known as "الكرم"، because surely the "الكرم" is the Muslim! And in another narration: verily only that "الكرم" is the heart of the believer! See نزهة المتقين؛ شرح رياض الصالحين. See the attached list of References.

³⁵⁶³ The word "sebghen" = "صبيغ"، has no English equivalent! It means: "أدام"، i.e. that which is mixed with the food (e.g. vinegar, oil, pickles, meat etc) to make it savory, so appetizing it can be swallowed well or eaten deliciously!

sheep/goat)^w surely (is) an ebratan^w (an instructive-example/parable)^w; We avail (for) you^b (to) drink³⁵⁶⁴ of what (is) in its^w bellies^x and for you^b in it^w many benefits and from it^w you^z eat.

22. And on it^w and on the folke^x (ship/ships)^x you^z (are being/ to be) carried.

23. And laqad (verily, already and affirmatively) We sent Noohan (Noah) to his people; then said [he]: O, my people let-worship you^z Allah, not for you^b of an elaben (a deity) other than Him; do then not tattagoona (you reverentially guard not to displease Allah).

24. Then said the chiefs, who^t disbelieved they^z of his people: not this except a human like you^b; [he] wants to yatafadhdhala³⁵⁶⁵ (have favor: superiority-/munificence) over you^b; and had Allah willed surely [He] (would have) descended angels; we heard not by this in our fathers, the [firsts] (ancients).

25. En (not) he except a man by him a jennaton (insanity-/stroke of Jinn)^w; so let-await you^z by him until a while.

26. Said [he]: O, my Lord, let-succor me [You^s] by what they^z denied [me]³⁵⁶⁶.

27. Then We revealed³⁵⁶⁷ to him that issna'a³⁵⁶⁸ (let-carefully craft [you^s]) the folka^w (ship)^w by Our Eyes and Our revelation; then if Our command came and fa'ra (gushed forth) the oven, then let-insert³⁵⁶⁹ [you^s] in it^w of each pair³⁵⁷⁰ two and your^t family^w except whom^p preceded on him the say of them; and let-not address Me [you^s] in whom^t dhalamo³⁵⁷¹ (they^z wronged) verily they (are) mughragboona³⁵⁷² (ones to be drowned).

28. So if istawayta (set you^s) you^s and who^p (are) with you^s on the folke^w (ship)^w then let-say [you^s]: the praise (is) for Allah, Who najjana ([He] iteratively delivered us) from the people, the dha'lemeena³⁵⁷³ (injustice-doers).

مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ
كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
فَقَالَ يَنْفِرُوا بَعْبُدُوا اللَّهَ مَا لَكُمْ
مِنْ إِلَهِ غَيْرِهِ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ
قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ
يُرِيدُ أَنْ يَمُنَّ بِفَضْلِ عَلَيْكُمْ وَلَوْ شَاءَ
اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا
هَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

إِنْ هُوَ إِلَّا رَجُلٌ بِهٖ جَنَّةٌ
فَتَرَبَّصُوا بِهٖ حَتَّىٰ حِينٍ ﴿٢٥﴾
قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَبُوا

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ
بِأَعْيُنِنَا وَوَحَيْنَا إِذَا جَاءَ أَمْرُنَا
وَفَارَ التَّنُورَ فَاسْلُكْ فِيهَا مِنْ
كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ
إِلَّا مَنِ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ
وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا
إِنَّهُمْ مُّعْرِضُونَ ﴿٢٦﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ
عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي
نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٧﴾

³⁵⁶⁴ The word “تسقيكم” rooted in “أسقى” and not “اسقى” And “أسقى” means availed (liquid) for drinking! See الراغب!

³⁵⁶⁵ The word “yatafadhdhala”= “يتفضل” has at least two distinct meanings may be relevant here, and Allah knows best! (1) Appears to be ever trying to overtop/ be superior, or (2) appears to be ever being beneficent!

³⁵⁶⁶ The letter “ن” in “كُنُونَ,” by Arabic (linguistic) Rule, is called “تون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي” The speaker’s pronoun “ي” in “كُنُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat’s end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

³⁵⁶⁷ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

³⁵⁶⁸ The word “اصنع” is rooted in the verb “صنع” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! However “craft” means: make or construct (something) in a manner suggesting great care and ingenuity!

³⁵⁶⁹ The word “أسلك” means: insert, i.e. introduce!

³⁵⁷⁰ The word “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes!), (3) hues! See اللسان!

³⁵⁷¹ See the Lexicon attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged”!

³⁵⁷² The word “mughraghoon”= “مغرقون” is an objective, masculine, plural noun! No English equivalent for it!

³⁵⁷³ The “ظالين”= “the injustice-doers,” as “الظلم”= “injustice!” See the Lexicon attached to this Translation!

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|---|---|
| 29. And let-say [<i>you</i> ^s]: my Lord let-descend/install me [<i>You</i> ^s] a blessed descending/installing and <i>You</i> ^s (<i>are</i>) <i>kbayro</i> (<i>choicer/superior/worthier</i>) (<i>of</i>) the <i>munzeleena</i> ³⁵⁷⁴ (<i>Installers/hospitality Giver</i>). | وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ |
| 30. Verily in <i>tha'leka</i> (<i>be-that-afar-it/that</i>) surly (<i>are</i>) <i>Aya'te</i> ^w (<i>signs/roofs</i>); and <i>en</i> (<i>surely</i>) We were certainly essaying. | إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ |
| 31. Afterwards We established from after them a generation (<i>of</i>) others. | ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ۖ آخَرِينَ ﴿٣١﴾ |
| 32. So we sent in them a messenger of them: that let-worship you ^z Allah; not for you ^b of an <i>elaben</i> (<i>a deity</i>) other than Him; do then not <i>tattaqoona</i> (<i>reverentially guard you^z to displease Allah</i>). | فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ |
| 33. And said the chiefs of his people who ^z disbelieved they ^z and denied they ^z by the Hereafter's ^w <i>lega'a</i> (<i>meeting</i>), and We luxuriated them in the life ^w (<i>of</i>) the world ^w : not this except a human like you ^b [<i>be</i>] eats of what you ^z eat of [<i>it</i> ^x] and drinks [<i>be</i>] of what you ^z drink. | وَقَالَ الْمَلَأَمِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾ |
| 34. And <i>la'en</i> (<i>indeed if</i>) you ^c obeyed a human like you ^b verily you ^b then surely (<i>are</i>) losers. | أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُمْ وَكُنْتُمْ تَرَابًا وَعَظْمًا أَنْكُمْ تُخْرَجُونَ ﴿٣٥﴾ |
| 35. Is [<i>be</i>] promising you ^b that you ^b if died you ^c and you ^c were <i>tora'ban</i> (<i>crushed sand</i>) and bones that you ^b <i>mukbrajoona</i> ³⁵⁷⁵ (<i>you^z are be: emerged/resurrected</i>). | هِيَآتَ هَيَّآتَ لِمَا تُوْعَدُونَ ﴿٣٦﴾ |
| 36. Far-flung, far-flung, for what you ^z (<i>are being</i>) promised. | إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾ |
| 37. <i>En</i> (<i>not</i>) it ^w except our life ^w (<i>of</i>) the world ^w we die and we live and not we surely (<i>are</i>) <i>mub'ootheena</i> ³⁵⁷⁶ (<i>ones to be resurrected</i>). | إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾ |
| 38. <i>En</i> (<i>not</i>) he except a man <i>iftra</i> (<i>[he] crafted a lie for fraudulent end</i>) on Allah a lie; and not we (<i>are</i>) for him surely believers. | قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ ﴿٣٩﴾ |
| 39. Said [<i>be</i>]: my Lord let-succor me [<i>You</i> ^s] by what they ^z denied ³⁵⁷⁷ [<i>me</i>]. | قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾ |
| 40. Said [<i>He</i>]: after ³⁵⁷⁸ a little surely assuredly ³⁵⁷⁹ become they ^z regretters. | فَاخْذِهِمُ الصَّيْحَةَ بِالْحَقِّ ۖ فَعَلَّعْنَاهُمْ غَتَاءً ۖ فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾ |
| 41. Then took-she ^y them the shriek-she ^y by the right; then We made them a scum; so away for the people, the <i>dha'lemeena</i> ³⁵⁸⁰ (<i>injustice-doers</i>). | ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا |
| 42. Afterwards We established from after them | |

³⁵⁷⁴ The word “المنزلين,” is a masculine, plural, subjective noun, meaning: installers, i.e. he who sets in position, or giver of hospitality!

³⁵⁷⁵ The word “mukbrajoon” is subjective, masculine, plural noun!

³⁵⁷⁶ The word “mub'ootheen”=is an objective, masculine, plural noun, meaning *ones to be resurrected*, for which there is no English equivalent!

³⁵⁷⁷ The letter “ن” in “كَذَّبُونَ” by Arabic (*linguistic*) Rule, is called “تون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “كَذَّبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

³⁵⁷⁸ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

³⁵⁷⁹ The “ل” in “لَيُصْبِحُنَّ” is a juratory “ل” = “القسم” amounting to = “التأكيد”، i.e. *affirmation*, expressed by “assuredly”!

³⁵⁸⁰ The “ظالين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

generations (of) others.

43. Neither precedes^v of *Ummatan*^w (people/community)^w its^w *ajala*³⁵⁸¹ (term-limit) and nor *yasta'akberona*³⁵⁸² (slacken tarrying they^z).

44. Afterwards We sent Our messengers consecutively; everywhen came^x *Ummatan*^w (people/community)^w its^w messenger denied him they^z; then We (caused) some of them follow some; and We made them *abadeetha*³⁵⁸³ (instructive lores); so far-away for a people not believing.

45. Afterwards We sent *Mosa* (Moses) and his brother *Haroon* (Aaron) by Our *Aya'te*^w (miracles/signs/proofs) and an authority manifestor.

46. To Pharaoh and his chiefs; then *istakbaro*³⁵⁸⁴ (they^z affirmed theirⁿ prideful haughtiness) and they^z were a people highs.

47. So said they^z: do we believe for a twain humans like us while their people (are) for us slaves/slaving.

48. So denied they^z them both, thus they^z were of the *mublakeena*³⁵⁸⁵ (had been perished they).

49. And *laqad* (verily, already and affirmatively) *aa'tayna* (accorded We) *Mosa* (Moses) the book, *la'alla* (craving currently unavailable deed that, perhaps) they *yahtadoona* (they^z find and accept the aright-guidance).

50. And We made *Mariama's* (Mary's) son and his mother an *Aya'tan*^w (miracle/sign/proof); and We lodged/-retreated them both to a leveled-height^{w3586} possessor^w (of) a quietude and *ma'eenen* (ever-flowing).

51. O, you the messengers, let-eat you^z of the goodies^{w3587} and let-you^z work righteously; verily I am by what you^z work (is) Omniscient.

52. And verily this^{w3588} yourⁿ *Ummato*^w (community)^w (is) an *Ummatan*^w one-she^y; ³⁵⁸⁹ and I am yourⁿ Lord, so *ettagon'e*³⁵⁹⁰ (let you^z reverently guard against the displeasure of) (Mine).

ءَاخِرِينَ ﴿١٧﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا

يَسْتَعْرِضُونَ ﴿١٨﴾

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلٌّ مَا

جَاءَ أُمَّةً رُسُلُهَا كَذَّبُوهُ فَأَتْبَعْنَا

بَعْضَهُمْ بِبَعْضٍ وَجَعَلْنَاهُمْ أَحَادِيثَ

فَبُعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿١٩﴾

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ

بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٠﴾

إِلَى فِرْعَوْنَ وَمَلَئِهِ

فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٢١﴾

فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلَنَا

وَقَوْمُهُمَا لَنَا عِبْدُونَ ﴿٢٢﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٢٣﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ

لَعَلَّهُمْ يَهْتَدُونَ ﴿٢٤﴾

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

وَوَآوَيْنَهُمَا إِلَى رِبْوَةٍ ذاتِ قَرَارٍ

وَمَعِينٍ ﴿٢٥﴾

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ

وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ

عَلِيمٌ ﴿٢٦﴾

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً

وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٢٧﴾

³⁵⁸¹ The word “الأجل” means term-limit, see اللسان

³⁵⁸² See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

³⁵⁸³ The word “abadeeth”= “أحاديث” has several meanings: (1) dreams and their related events, (2) plural of “Hadeeth” which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the instructive examples of the people of the ancients for admonition or exhortation, (4) statements by people!

³⁵⁸⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

³⁵⁸⁵ The word “mublakeen”= “مهلكين” is an objective, masculine, plural noun, meaning: the ones who were perished!

³⁵⁸⁶ The word “ربوة”= a plateau; “ذات”= having; “فرار” has at least two distinct meanings: (1) “bowl-shaped depression in the surface of the land”= “basin,” or (2) “shelter,” in the sense of a quiet abode!

³⁵⁸⁷ The word “طيبات”= “goodies”= “goodies,”= a feminine gender means any thing delectable and legitimate!

³⁵⁸⁸ In Arabic the word “ummah” is a feminine, so the reference to it is thus: “this^w!”

³⁵⁸⁹ The reference “[one-she^y]” is because the word “Ummah” is feminine, as Ibid!

³⁵⁹⁰ The letter “ن” in “فاتقون” by Arabic (linguistic) Rule, is called “تون الوقاية أو العمد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “فاتقون” is omitted, for “التخفيف”= “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

| | |
|--|---|
| 53. Then <i>taqatta'ao</i> ³⁵⁹¹ (they ^z iteratively cut/severed) their matter ³⁵⁹² among them <i>zuboran</i> ³⁵⁹³ (books/pieces); every party by what <i>laday</i> ³⁵⁹⁴ (directly and possessively for) them (are) revelers/rejoicers. | فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلَّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ |
| 54. So <i>thar</i> (let-[you ^s]: forsake) them in their abyss ³⁵⁹⁵ (of ignorance) until a while. | فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ |
| 55. Do they ^z reckon only that We extend (to) them by it ^x of a possession and sons. | أَتَحْسِبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾ |
| 56. [We] mutually fleet ³⁵⁹⁶ for them in the <i>khayra'tey</i> (desirable-traits of worthiness and goodness), rather not perceive they ^z . | نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾ |
| 57. Verily who ^r they (are) of their <i>khashya'te</i> (reverent-fear) ^w (of) their Lord (are) <i>mushfegoona</i> (they who are in disquiet). | إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ |
| 58. And who ^r they (are) by their Lord's <i>Aya'te</i> ^w (miracles/signs/proofs) believe they ^z . | وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ |
| 59. And who ^r they (are) by their Lord not they ^z partner (deities). | وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ |
| 60. And who ^r <i>youatona</i> (they ^r produce and fulfill the obligations) what <i>aa'taw</i> (they ^z produced and fulfilled of obligations) and their hearts <i>wajelaton</i> ³⁵⁹⁷ (are in shudder and awe), that they to their Lord (are) returnees. | وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ |
| 61. Those mutually vie ³⁵⁹⁸ in the <i>khayra'te</i> (desirable-traits of worthiness and goodness), and they (are) for it ^w foregoers. | أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾ |
| 62. And not [We] charge a self ^w except its ^w capacity; and <i>ladayna</i> ³⁵⁹⁹ (directly and possessively from Us) a book (that) pronounces by the right and they (are) not <i>yudh'lamoona</i> ³⁶⁰⁰ (to be wronged they ^z). | وَلَا نَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾ |
| 63. Rather their hearts (are) in an abyss ³⁶⁰¹ of this; and for them (are) works of less than <i>tha'leka</i> (be-that-afar-it/that) they (are) for it ^w workers. | بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَٰذَا وَهُمْ لَا عَمَلٌ مِنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَمَلُونَ ﴿٦٣﴾ |
| 64. Until if We took <i>mutrafee</i> ³⁶⁰² (who are luxuriated and leading very comfortable life style of) them by the | حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ |

³⁵⁹¹ The word “تقطع” in “فَتَقَطَّعُوا” is not synonymous with “اقطع” As “تقطع” means severed from a multiple aspects! In other words their one religion was severed and made into many parts or sects!

³⁵⁹² That is their religion!

³⁵⁹³ The word “zuboran” has several meanings: (Psalms, books, or pieces)!

³⁵⁹⁴ The word “لدى” in “لديهم” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific! So, “directly and intimately for” (them) seems to indicate such closeness! See اللسان!

³⁵⁹⁵ The word “غمرة” has several meanings, among them: an abyss, or a trouble and overwhelmed ignorance! This great Ayah urges quick quitting or hastily leaving them in their “غمرة” (abyss^w of ignorance) until such a time, when Allah will place on them what they deserve!

³⁵⁹⁶ That is habituate them (= يستدرجهم) by He supplying and they are receiving the khayra'ey!

³⁵⁹⁷ The word “وجلّة” means in shudder and awe, see البصائر!

³⁵⁹⁸ It must be pointed out here that the quickening is not (a) to or (b) for; as both (a) and (b) would imply they are outside the khayra'te (good things); while in fact they are already within them, only they have to vie for higher-ranking!

³⁵⁹⁹ The word “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See اللسان!

³⁶⁰⁰ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this Ayah!

³⁶⁰¹ See footnote 3594 regarding “غمرة” = “abyss”!

| | |
|--|---|
| torment, <i>edha</i> (suddenly/ surprisingly) they louden. | بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ ﴿٦٥﴾ |
| 65. Let-not louden you ^z today; verily you ^b (are) from Us not (to be) succored. | لَا تَجْعَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تَنْصُرُونَ ﴿٦٦﴾ |
| 66. <i>Qad</i> (already and affirmatively) were, My <i>Aya'te</i> ^w (Qur'anic statements) (being) recited ^w on you ^b then you ^c were on your ⁿ heels recoiling. | قَدْ كَانَتْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ عَلَى أَعْقَابِكُمْ تَنْكَبُونَ ﴿٦٧﴾ |
| 67. <i>Mustakbereena</i> ³⁶⁰³ (you ^z : affirmably stand haughtily above submission) by it ^{x3604} <i>sa'meran</i> ³⁶⁰⁵ (night-confabulators) prattle/ forsake you ^z . | مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ ﴿٦٨﴾ |
| 68. Have not then they ^z pondered the say; or came (to) them what not ³⁶⁰⁶ <i>ya'atee</i> ^x (descended/ came to) ^x their fathers, the [firsts] (ancients). | أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٩﴾ |
| 69. Or not knew they ^z their messenger, so they (are) for him negators/ gainsayers. | أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٧٠﴾ |
| 70. Or say they ^z by him a <i>jennaton</i> (insanity/ stroke of Jinn) ^w ; rather came [be] by the right; and most (of) them for the right (are) dislikers. | أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَأَكْثَرُهُمُ لِلْحَقِّ كَرَهُونَ ﴿٧١﴾ |
| 71. And had <i>ettaba'a</i> ([be] closely-followed) The Right ³⁶⁰⁷ their <i>ahwa</i> ³⁶⁰⁸ (tendentious likings), surely the Heavens ^w (would have) corrupted-she ^y and the Earth ^w (too) and who ^p (are) in them ^y (too); rather <i>aa'tayna</i> (We accorded) them by their <i>thekre</i> (Qur'an/ repute/ homage); so they (are) <i>a'n</i> (regarding) their <i>thekre</i> (are) shunners. | وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧٢﴾ |
| 72. Or [you ^s] ask them a tribute/ bounty; then your ^t Lord's tribute/ bounty (is) <i>kbayron</i> (choicer/ superior/ worthier) and He (is) <i>kbayro</i> (i.e. = <i>kbayron</i>) (of) the <i>ra'zeqeena</i> (giver of: provision/ victuals for sustenance/ rain). | أَمْ تَسْأَلُهُمْ خَرْجًا فَخَارِجُ رِبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٣﴾ |
| 73. And verily you ^g surely invite them to <i>Sseratten</i> (single specific Path) straight. | وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٤﴾ |
| 74. And verily who ^t not believe they ^z by the Hereafter ^w <i>a'n</i> (off) the <i>Sseratte</i> (road/ way) surely (are) <i>na'keybona</i> (swervers/ stragglers/ deviators). | وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنْ الصِّرَاطِ لَنُكَبُّونَ ﴿٧٥﴾ |
| 75. And had <i>ra'hemna</i> ³⁶⁰⁹ (We mercy-given) them and doffed We what (is) by them of <i>dhurren</i> (persistent distress) | وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ |

³⁶⁰² The word “مترفهم” in “مترفهم” is masculine, objective, plural noun meaning: they who are luxuriated and leading very easy life style!

³⁶⁰³ The word “mustakbereen”=“مستكبرين” does not have an exact English equivalent per se! It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain!

³⁶⁰⁴ That is by The Sacred House!

³⁶⁰⁵ The word “سامرا” means he who stays at night casually talking! However, although “سامرا” is in the singular, figuratively it denotes plural too, i.e. all of the night-confabulators involved in the scornful talk about The Qur'an or The Prophet! See القرطبي واللسان!

³⁶⁰⁶ The word “not”= “لم” in Arabic changes the following future-tense verb in to a past tense!

³⁶⁰⁷ Here “The Right,” means (and Allah knows best) Allah, as “الحق”= “The Right,” is one of His names!

³⁶⁰⁸ The word “هوى,” translated as “(tendentious) liking” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. the Qur'an and Hadeeth.

³⁶⁰⁹ The word “رحمة”= “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine plural! There is no way to exactly render this in English per se! So the closest is to possibly say:

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| surely they ^z (<i>would have</i>) obstinated in their tyranny addling they ^z . | ضُرُّ الْجَوَانِ فِي طَعْنِهِمْ يَعْصَهُونَ ﴿٧٥﴾ |
| 76. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We took them by the torment then neither <i>istakano</i> ³⁶¹⁰ (<i>quiescently submitted they^z</i>) for their Lord and nor supplicate they ^z . | وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ |
| 77. Until if We opened on them a door having severe torment, <i>eddha</i> (<i>suddenly/ surprisingly</i>) they (<i>are</i>) in it ^x <i>mublesoon</i> ³⁶¹¹ (<i>ones that are nonplused</i>). | حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذْ هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾ |
| 78. And He Who established for you ^b the hearing and the <i>abssa'ra</i> (<i>insights/ discernments</i>) and the <i>afedata</i> ³⁶¹² (<i>keen-preoccupation of the hearts</i>) little when ^o you ^z thank. | وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ |
| 79. And He Who <i>thara'a</i> (<i>propagated</i>) you ^b in the Earth ^w and to Him you ^z (<i>are to be</i>) thronged. | وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ |
| 80. And He Who quickens and [He] deadens; ³⁶¹³ and for Him (<i>is</i>) the night's and the day's variation; do then not you ^z cerebrate. | وَهُوَ الَّذِي يَخْيِءُ وَيُمِيتُ وَلَهُ اخْتَلَفُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ |
| 81. Rather said they ^z like what said the [firsts] (<i>ancients</i>). | بَلْ قَالُوا امْثِلْ مَا قَالُوا الْأَوَّلُونَ ﴿٨١﴾ |
| 82. They ^z said: is if we died and we were <i>tora'ban</i> (<i>crushed sand</i>) and bones, are we truly <i>mub'oothoona</i> (<i>ones to be resurrected</i>). | قَالُوا أَمْ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَمْ أَنْأَلْمُبْعُوثُونَ ﴿٨٢﴾ |
| 83. <i>Laqad</i> (<i>verily, already and affirmatively</i>) we (<i>had been</i>) promised, we and our fathers, this of before; <i>en</i> (<i>not</i>) this except the [firsts'] (<i>ancients'</i>) fables. | لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِنْ قَبْلُ إِنَّ هَٰذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ |
| 84. Let-say [<i>you</i> ^s]: for whom ^p (<i>is</i>) the Earth ^w and whom ^p ever (<i>are</i>) in it ^w <i>en</i> (<i>if</i>) you ^c were (<i>to</i>) know. | قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ |
| 85. They shall say: for Allah; let-say [<i>you</i> ^s]: do then not you ^z reminisce. | سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ |
| 86. Let-say [<i>you</i> ^s]: Who (<i>is</i>) Lord (<i>of</i>) the Heavens ^w [the] seven and Lord (<i>of</i>) The <i>Arshe</i> ³⁶¹⁴ (<i>Throne of Kingship</i>) The Great. | قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ |
| 87. They shall say: For Allah; let-say [<i>you</i> ^s]: do then not <i>tattaqoona</i> (<i>you reverentially guard not to displease Allah</i>). | سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ |
| 88. Let-say [<i>you</i> ^s]: Who (<i>is</i>) by His Hand ^w ³⁶¹⁵ (<i>is</i>) every thing's <i>malakooto</i> (<i>enormous permanent proprietorship</i>) ³⁶¹⁶ ; and He havens and not (<i>to be</i>) havened over Him, <i>en</i> (<i>if</i>) you ^c were knowing you ^z . | قُلْ مَنْ مِّنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ |

“except what mercy-gave my Lord,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *We mercied them*” which cannot be said in correct English, as there is *no* such word as “*mercied*!”

³⁶¹⁰ The word “استكانوا” involves several facts: *submission, quiet and remaining still*! See الهادي! So *submission* by itself suffices not, hence the prefix of *quiescently*!

³⁶¹¹ The word “مبلسون” based on “ابلس” masculine plural noun meaning: *ones who suddenly became nonplused*!

³⁶¹² The Arabic word “الافئدة” is plural of “فؤاد” = *keen-preoccupation of the heart*!

³⁶¹³ The word “امات” in “يميت” is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!

³⁶¹⁴ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

³⁶¹⁵ Some maintain that the “hands” are *symbols* of divine Might or Power!

³⁶¹⁶ The word “ملكوت” = “الملك مع العظمة و الديمومة” i.e. the enormous permanent proprietorship!

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| 89. Shall say they ^z : For Allah; let-say [you ^s]: so where-from ³⁶¹⁷ (are to be) bewitched you ^z . | إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾ |
| 90. Rather a'tayna (We accorded) them by the right; and verily they (are) surely liars. | بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾ |
| 91. Neither ittakhatha ³⁶¹⁸ (took and made) Allah of a child and nor [was] with Him of an elahen (a deity), hence surely (would have) gone each elahon by what created (that deity) and surely (would have) superseded some (of) them over some; subhana ³⁶¹⁹ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah amma (off) what describe they ^z . | مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾ |
| 92. Knower(of) the invisible and the visible; so ta'aala (ever elevated [He]) amma (regarding) what they ^z partner (deities with Him). | عَلِمَ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٩٢﴾ |
| 93. Let-say [you ^s]: my Lord if surely ³⁶²⁰ [You ^s] assuredly show me what they ^z (are being) promised. | قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾ |
| 94. My Lord: then let-not make me [You ^s] among the people, the dha'lemeena ³⁶²¹ (injustice-doers). | رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ |
| 95. And verily We (are) on showing you ^s what We promise them surely Qadiroona ³⁶²² (We-Who are capable of: giving/ doing/ enforcing/ or influencing). | وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾ |
| 96. Let-push/propel [you ^s] the misdeed ^v by which ^u it ^w (is) absano (excellenter); We (are) knowinger by what they ^z describe. | أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ |
| 97. And let-say [you ^s]: my Lord, [I] refuge by You ^s from the Satans' hamaẓa'te ³⁶²³ (nudging-whispers) ^w . | وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ |
| 98. And [I] refuge by You ^s [my] Lord that yabdhara they ^z (attended at predetermined time and place) [to me]. | وَأَعُوذُ بِكَ رَبِّ أَنْ تَحْضُرُونِ ﴿٩٨﴾ |
| 99. Until if comes (to) an abada ³⁶²⁴ (a lone/any-one) (of) them the death, said [he]: my Lord, let-[You ^s] return [me] ³⁶²⁵ . | حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ |

³⁶¹⁷ The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

³⁶¹⁸ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

³⁶¹⁹ The word “subhana”= “سُبْحَانَ” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سُبْحَانُكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”= “سُبْحَانَ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

³⁶²⁰ The word “إِمَّا”= “إِنْ و ما,” i.e. “إِنْ” and “ما,” each is a conditional particle, so gathering two conditionals is for emphasis or intensity! See القرطبي!

³⁶²¹ The word “ظالِمِينَ”= “the injustice-doers,” as “الظلم”= “injustice!” See the Lexicon attached to this Translation!

³⁶²² The word “قَادِرُونَ” is masculine, plural, subjective noun, meaning: (1) Causers of Fate, (2) We-Who are capable of: giving, doing, enforcing, or influencing!

³⁶²³ The word “هَمَزَاتٍ” means nudging-whispers, as they are whispers that pester by “nudging” to do the wrong!

³⁶²⁴ See the Lexicon attached to this Translation regarding “أَحَدٌ”

³⁶²⁵ The letter “نَ” in “ارْجِعُونَ,” by Arabic (linguistic) Rule, is called “تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يُسْتَقْنَى عَنْهَا” which precedes the speaker's pronoun “أَنَا” The speaker's pronoun “أَنَا” in “ارْجِعُونَ” is omitted, for “التخفيف”= “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

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| 100. <i>La'allā</i> (craving currently unavailable deed that/ perhaps) I work righteously in what I left; not-at-all, ³⁶²⁶ verily it ^w (is) a word ^w he (is) its ^w sayer; and from beyond ³⁶²⁷ them <i>barẓa'khan</i> ³⁶²⁸ (invisible-barrier) to a day (to be) resurrected they ^z . | لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّمَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَاءِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ |
| 101. So if (had been) blown in the horn, then no lineage among them then-day and not mutually query they ^z . | فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾ |
| 102. So whoever heavyed-she ^y his weights ^x then those they (are) the thrivers. | فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمْ الْمُقْلِحُونَ ﴿١٠٢﴾ |
| 103. And whoever lightened-she ^y his weights ^x then those who ^r lost they ^z their selves, in Hell ^w immortals they ^z (are). | وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ |
| 104. <i>Talfabo</i> (scorches/ mildly burns) ^w their faces The Fire ^w and they (are) in it ^w grimacers/ scowlers. | تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالْحُوتِ ﴿١٠٤﴾ |
| 105. Have not been My <i>Aya'te</i> ^w (Qur'anic statements) (had been/ being) recited on you ^b then you ^c were by it ^w denying. | أَلَمْ تَكُنْ تُكِنُّ عَوَايِئِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾ |
| 106. Said they ^z : our Lord, overcame us our misfortune ^w and we were people strayers. | قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكَانَا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ |
| 107. (O) Our Lord: let-exit us [You ^s] from it ^w ; then <i>en</i> (if) returned we then verily we (would be) <i>dha'lemoona</i> (injustice-doers). | رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَلِنَا ظَلِمُونَ ﴿١٠٧﴾ |
| 108. Said [He]: <i>ekhsao</i> (let-you ^z be: spurned/ contemptible) in it ^w and let-not talk you ^z [to Me] ³⁶²⁹ . | قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونَ ﴿١٠٨﴾ |
| 109. Verily it ^s [was] a team of My <i>eba'de</i> (worshippers/ submitters/ slaves) saying: (O) our Lord we believed so let-forgive [for] us [You ^s] and <i>erham</i> (let-mercy-give) us [You ^s] and You ^s (are) <i>khayro</i> (choicer/ superior- /worthier) (of) the <i>raheemeena</i> (iterative mercy givers). | إِنَّهُمْ كَانُوا فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾ |
| 110. Then <i>ittakhathto</i> ³⁶³⁰ (you ^z took and presumed) them scoffingly until <i>ansawkum</i> (they ^z caused you ^z to forget) My <i>thekro</i> (Qur'an/ message) and you ^c were of them laughing ³⁶³¹ (scornfully). | فَاتَّخَذْتُمُوهُمْ سُخْرِيًّا حَتَّى أَنْسَوْتُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ |
| 111. Verily I (have) requited them today by what <i>ssabaro</i> | إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا |

³⁶²⁶ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

³⁶²⁷ The word “وراءه” in “ورائه” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة.”

(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”

(3) ولد الولد. So, here (1) or (2) could apply!

³⁶²⁸ ³⁶²⁸ The word “برزخ” is an “invisible-barrier”

³⁶²⁹ See footnote 3637 above only here regarding إتكلمون

³⁶³⁰ The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِتَّعَالَ” for “الَاتِّخَاذُ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

³⁶³¹ It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself! Thus (1) standing by itself “ضحك” = “فتح فاه و” (2) whereas “ضحك منه” = “سخر منه” (3) “ضحك عليه” = “هزئ به” (4) “ضحك السحاب و” = “إبرق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نباتها” = “الزهر و العشب و ضحكت الارض Ayah, “منها يضحكون” = “منها يسخرون” “laughing” scornfully!

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| (held on patiently) they ^z , verily they (are) the winners. | أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١﴾ |
| 112. Said [He]: how-long ³⁶³² (have) you ^c waited in the Earth ^w a number (of) years ^w . | قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١٢﴾ |
| 113. Said they ^z : we waited a day or some (of) a day, so let-ask [You ^s] the counters. | قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلُ الْعَادِينَ ﴿١٣﴾ |
| 114. Said [He]: en (not) waited you ^c except a little; had surely knowing you ^c were. | قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١٤﴾ |
| 115. Have then reckoned you ^c that only We created you ^b abathan (uselessly/playfully) and that you ^b (are) to Us not (to be) returned. | أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١٥﴾ |
| 116. So ta'aala (ever elevated[He]) Allah, The King, The Right, no an elaha(a deity) except Him, Lord (of) The Arshe ³⁶³³ (Throne of Kingship) The Kareeme ³⁶³⁴ (bounty-Giver, Ennobler and Enabler of multiple useable traits). | فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١٦﴾ |
| 117. And whoever [he] invokes with Allah another elahan (deity), no proof for him by it ^x ; so verily only his account (is) enda (by munificence of/by Rule of) his Lord; verily it ^{x3635} prosper not the disbelievers. | وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١٧﴾ |
| 118. And let-say [you ^s]: my Lord, let-forgive [You ^s] and erham(let-mercy-give[You ^s]) and You ^s (are) khayro (choicer-/superior/worthier)(of)therahmeena(iterative mercy givers). | وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٨﴾ |

³⁶³² The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

³⁶³³ See the Lexicon attached to this Translation for more elaboration on this wondrous word!

³⁶³⁴ The word “kareem”= “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in the lengthy footnote 28 of the Introduction! Summarily: Giver bounteously, Ennobling, Enabler of multiple useable traits!

³⁶³⁵ The pronoun “ه” in “إنه” refers to “الحق,” a masculine gender in Arabic, hence “it”!